

The OFFICE and GOOD WORK of a BISHOP.

A ^{Ampl (4)}
S E R M O N

Preach'd in

Lambeth-Chappel,

AT THE

CONSECRATION

OF THE

Right Reverend Father in God

WILLIAM,

Lord Bishop of *LINCOLN*,

On *Sunday, Octob. 21. 1705.*

Publish'd at the Desire of the Arch-Bishop and Bishops.

By WHITE KENNETT, D.D. Archdeacon of *Huntingdon.*

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Printed for *A. and J. Churchill*, at the Black Swan in *Pater-Noster-Row*, and *R. Sare* at *Gray's-Inn Gate* in *Holborn. 1706.*

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Epistle for the Office of the Day,

1 TIM. 3. 1.

It is a true Saying, If any Man desire the Office of a BISHOP, he desireth a Good Work.

THESE Epistles to *Timothy* and *Titus*, are the Great Charter of the Christian Church ; the express Commission of Order and Jurisdiction to the Governours ; and a Rule of Discipline for all the Members : They are an Original and Foundation of all Ecclesiastical Laws and Canons. For in these Epistles, we find Directions or References made to a Canon of Holy Scripture : * To a solemn and stated Form of a Pro-
 fession of Faith ; and to a Regular Performance of the
 Publick Offices of Divine Worship : We find the Power
 and the Care of conferring Holy Orders ; a due Reve-
 rence to the Clergy so Ordained ; a suitable Mainte-
 nance for them ; Directions for their Preaching ; Rules
 for their Behaviour ; and Publick Censures to be inflict-
 ed on those that were Irregular. So likewise the Peo-
 ple's Conformity in Publick Congregations ; their Sub-
 mission to Spiritual Governours ; their Obedience to
 the Civil Magistrate : And all this required and enjoined under the Censures of Admonition, Correction, and
 Excommunication. Above all, these Epistles do so
 clearly demonstrate the Form of Church Government,
 founded in an Imparity of Bishops, Presbyters, and
 Deacons ; that the *Epistle* for your solemn Office of this

* 2 Tim. 3. 16.
 1 Tim. 6. 20.
 2 Tim. 1. 14.
 1 Tim. 2. 1, 8.
 1 Tim. 4. 14.
 5. 22.
 Titus 1. 5.
 1 Tim. 4. 12.
 1 Tim. 5. 17.
 1 Tim. 2. 12.
 2 Tim. 2. 3. 4. 2.
 1 Tim. 3. 2.
 1 Tim. 5. 19, 20.
 1 Tim. 2. 12.
 1 Tim. 4. 12.
 Titus 2. 15.
 Titus 3. 1.
 1 Tim. 1. 20.

Day is with great Propriety taken out of them ; and begins in the Words of the Text, *It is a true Saying, If a Man desire the Office of a Bishop, he desireth a good Work.*

A true Saying ; This Preface of the Text is only to denote the Importance of what follows ; the Apostle using frequently the same, or a like Initiating Phrase, to raise an Attention, and to impress the Notice of what he was going to deliver : As 1 Tim. 1. 15. *This is a faithful Saying, &c.* So again, 2 Tim. 2. 11. and Titus 3. 8. *Now is Alpha*, is as it were a Title and Supercription of the Truth and Value of what is contained under it.

If a Man desire ; the Word *desire* hath no other Sense, than to accept and undergo this difficult Office, with a resigned and ready Mind, when lawfully called thereto. There was no Room for any *Irregular Desire*, while the Holy Ghost did sensibly interpose in calling out the Person ; and while the external Test was by Election and by Lot. And in the next following Ages, there was no great Temptation to the *desiring* this Office ; when it was commonly a Designation to suffer and to die. Indeed, when the Temporal Powers became Christian, and added the Advantages of Wealth and Honour to these eminent Stations in the Church ; *then* Ambition and vain Glory were apt to creep in with them : For such is the Nature of Things and Men. This multiplied the Methods of filling up a vacant See ; and tost the Ball of Contention from the Clergy and People to the Comprovincial Bishops ; thence to the Supreme Princes ; by them granted to the Secular Canons ; stoll'n away by the Monks ; usurped by the Popes ; and resum'd by the Civil Magistrate, the safest Hand. Our Constitution is in this Point Moderate and Happy, that on the one side, we have as much of *Election* as is well consistent with Peace and Charity ; if we complain of the Shadow of it, the Substance would but disquiet

disquiet or perhaps destroy us: And on the other side, such a Power of Commendation and Assent is reserved to the Supreme Governour, as is necessary to preserve the Ballance of Church and State, which a lesser Power would not suffice to do: (a) And it hath this Conveniency, that it cuts off many of the ways of Ambition and indirect Desires, which would be far more open and wide, if the Clergy or the People were separately or jointly to determine in this Matter. Our Constitution is in every Part wiser and better, than we are apt to presume and imagine it to be.

The way being thus cleared, the Text resolves it self into these two General Heads:

- I. The Office of a BISHOP; And
- II. The Good Work of that Office.

First, The Office of a BISHOP. What Volumes of Contention have been heapt together upon the Nature of this Office, and the very Name of it? Yet the Matter seems plain, and the Controversy needless, if we consider these few Particulars:

First, The Christian Church was so far built on the Foundations of the old Jewish Temple, as to retain most Parts of that Mosaick Oeconomy, or a reformed and purified Likeness of it. Now the external Policy of that former Establishment was a High-Priest, subordinate Priests, and inferiour Levites. Our Saviour approved their Constitution as lawful; and he charged the People to obey them that sat in Moses Seat. He was con-

S. Mat. 23. 2

(a) Not only the Statutes of 25 and 31 Hen. VIII. and 1. Edw. VI. declare the Right of appointing Bishops to be in the King: but by Stat. 25. Ed. III. it is likewise supposed, That the Right of disposing Bishopricks was in the King by Right of Patronage, derived from his Ancestors before the Freedom of Elections was granted. And this glorious King Edward III. did assert his Royal Title in an Epistle to Pope Clement V. That He being King of England disposed of Bishopricks Jure suo Regio, as his Ancestors had done from the first founding of a Christian Church. See Walsingham, Ed. III.

tent to be Himself the *High-Priest* for ever. He proportion'd his Apostles to the Number of the Tribes; and his Seventy Disciples did bear a like Jewish Proportion. He chose out *Jerusalem* for his Mother Church: He left a Successor in it of his own Family; and in this City was the Spring and Fountain of Councils and Canons. From all which, *this* at least may be inferr'd; that if our Saviour had intended to found his Church in a Parity of Presbyters, he would have shew'd, that his new Institution of Government was to differ expressly from the old: Whereas his alluding, and in a manner adhering to the Form of the *Jewish Church*, was a Sign of following the main Footsteps of it. (a) Hence *Clemens* of *Rome* argues with the Schismatical *Corinthians* upon this very Scheme, " That the High-Priest hath his peculiar Missionation, and the Priests have their proper Place, " and the Levites their appointed Service, and the Lay-Man was bound by Lay-Precepts. (b) *Tertullian* calls the Christian Bishop by the very Name of *High-Priest*; (c) and his Scholar *St. Cyprian* does abound in his Allusions to *one Priesthood, one Altar, (d) &c.* Nay even *St. Jerom* owns this Consent of Law and Gospel, " That we may know (says he) the Apostolical Traditions

(a) Perhaps a promiscuous Use of the Names of *Bishop* and *Presbyter* opposed to *Deacon* might be owing to this Reason; that the Clergy of *Israel* had but two Names *Priest* and *Levite*, tho' under those two Names they had three distinct Offices and Orders. Hence in the Infancy of the Christian Church, the *Deacons*, like the old *Levites*, were expressly distinguish'd, but were join'd with *Bishops* only as in this Chap. 1 *Tim.* 3. or with *Presbyters* only as in some other Places: till the Word *Επισκοπος* being afterward appropriated to the Successors of the Apostles, made the three Names as distinct as the respective Orders.

(b) *Clem. Rom. Epist. ad Corinth.*

(c) *Dandi quidem juxta habet Summus Sacerdos qui est Episcopus, dehinc Presbyteri & Diaconi. Tertull. de Baptis. cap. xvii.*

(d) ---Unum Sacerdotium, ---unum Altare, --- unus Dei Sacerdos. *Cyp. de Univ. Eccl.*

“ tions were taken out of the Old Testament, and what
 “ Aaron and his Sons and the Levites were in the Tem-
 “ ple; that Bishops, Presbyters, and Deacons may chal-
 “ lenge in the Christian Church. (a)

Secondly, Our Saviour's Example seems all to tend the same way. He asserted his own Title to the supreme Government of his own Church; *Ye call me Master and Lord, and ye say well, for so I am.* He divided that Authority among his Apostles, *As my Father hath sent me, even so send I you.* He establish'd an Ecclesiastical Judicature, which must have superiour Officers to preside and determine, *Tell it the Church,* as an Appeal from private Admonition to publick Censures. When he dissuaded his Apostles from *exercising Dominion and Authority as the Gentiles did*; He suppos'd a Spiritual Jurisdiction, He only moderated and bounded the Exercise of it; not with temporal Force and secular Pomp, but with Humility, and a Government of the Conscience by a Spirit of Meekness, that could not degrade them, any more than it had degraded their Lord himself, *Whosoever will be chief among you, let him be your Servant, even as the Son of Man came not to be ministred unto, but to minister.*

II.

S. Joh. 13. 13.

S. Joh. 20. 21.

S. Mat. 18. 17.

S. Mat. 20. 25.

ver. 27.

(a) Ut sciamus Traditiones Apostolicas sumptas de veteri Testamento. Quod Aaron & Filii ejus & Levitæ in Templo fuerunt; hoc sibi Episcopi Presbyteri & Diaconi in Ecclesia vendicent. Hieron. Epist. ad Euagr. Thus Mr. Hooker observes, That St. Cyprian deem'd it no wresting of Scripture, to challenge as much for Christian Bishops, as was given to the High-Priests among the Jews; and to urge the Law of Moses, as proving it most effectually. And that St. Jerom thought it also a good Argument to ground the Office of Bishops upon, Eccles. Pol. Book VII. § 5. To which may be added, That Ignatius often argues upon a like Reference to the Administration of the Jewish Church; as particularly in his Epist. to the Philadelphians, cap. viii. and to the Magnesians, cap. vii. Nay and the Primitive Bishops wore a Part of the distinguishing Habit of the High-Priest, as Epiphanius affirms of St. James, Epiphan. Panar. Lib. I. T. 1. Hæc. 29. and Lib. III. T. 2. Hæc. 78. and Polykrates reported of St. John, Euseb. Hist. Lib. V. cap. 23.

ser. And therefore upon this very Discourse St. Luke observes, that our Saviour confirm'd their Spiritual Power, and settled them in his Kingdom not of this World, *And I appoint unto you a Kingdom, as my Father hath appointed unto me.* All which does evidently imply, that our Saviour founded his Church in his own Supremacy; and being himself the eternal High-Priest, he could not devolve that supreme Office upon any single Person; but he committed his full Power on Earth jointly and severally (a) to his Apostles and their Successors, as Delegates and Representatives of him the Head of the Body, which was the Church.

III.

Thirdly, The Practice of the Apostles was agreeable to this Divine Institution. For as our Blessed Lord comprehended in Himself all the Holy Orders, and was called by the distinct Names of Bishop, Priest, and Deacon: So he committed the joint Offices to his Twelve Apostles, who ministred in them severally; till they first discharg'd themselves of the Diaconal Office, and appointed over that Business a separate Order of Men. And after this, to assist them in the growing Cares of their Priestly Office, in Prayer and the Ministry of the Word and Sacraments, they ordain'd Elders or Presbyters, who as an Inferiour Order were distinguish'd from the Apostles, in the first Christian Church, and in the first Christian Council. The Office of Governing, Ordaining, and Confirming, seems to have been wholly reserved to the Apostles; till the Gospel being farther propagated, the Care of all the Churches was too great for them; and so it became expedient to commit their full Authority, in remoter Cities and Nations unto

(a) Hence St. Cyprian makes the Bishops to be equal Partners of the same entire and absolute Right; *Unus Episcopatus, cujus a singulis (i. e. Episcopis) in solidum Pars tenetur.* St. Cyp. de Unitat. Eccl.

unto others, called by the Holy Ghost, and separated by their Prayers and Imposition of Hands. It was thus, that *Timothy* was sent to *Ephesus*, and *Titus* was left in *Crete*; not as Itinerant Evangelists only, but as stated Governors also ; (a) to set things in Order, and to order Presbyters in every City. And before the Death of all the Apostles, the Angels of the Asiatick Churches *Revel. 2. 1, &c.* must be the fixed Heads and Governors of them, accountable for the Disorder and Corruption of their respective Charges. This consistent Scheme of Government does agree with many Passages in the New Testament, which can hardly be reconciled to a Parity of Presbyters. Why should the Apostle distinguish between Governments and Helps, among those whom God hath set in the Church ; *1 Cor. 12. 28.* if he meant not Rulers and Church-Governours with Ministers subservient to them ? (b) The Apostle speaks to the People, Obey them that have the Rule over you, *Heb. 13. 17.* τοῖς ἡγουμένοις ; One of the very first Writers after Inspiration does expressly distinguish these ἡγούμενοι from the Presbyters. (c) Again, the Elders ruling well are for that Reason ponounc'd Worthy of double Honour or Maintenance ; οἱ καλῶς προϊστάται, and προϊστάται is the Title, which *Justin Martyr* expressly gives the Bishop. Indeed, some of our

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(a) They who go about to un-Bishop *Timothy* and *Titus*, may as well un-Scripture the Epistles that were written to them ; and make them only some Particular and Occasional Writings, as they make *Timothy* and *Titus* to have been only some Particular and Occasional Officers. Bp. *Stillingsfleet* in his *Visitation Charge*, 1690.

(b) The Rod was only in an Apostle's Hand, *1 Cor. 4. 21.* None but an Apostle could boast of an Authority which the Lord had given, *2 Cor. 10. 8. 13. 10.* The Apostles only delivered unto Satan, *1 Cor. 5. 5.* *1 Tim. 1. 20.* And they only could be Bold in a Readiness to revenge all Disobedience, *2 Cor. 10. 6.*

(c) ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν καὶ Τιμὴν τὴν καθήκουσαν ἀποτέμνοντες τοῖς παρ' ὑμῶν Προεβούλευσις. *Clem. Ep. ad Corinth. § 1.* And *Ignatius* applies the Word ὑποτάσσεσθαι to a Canonical Obedience to the Bishop, ὑποτασσόμενοι τῷ Ἐπισκόπῳ ὡς τῇ ἐκκλησίᾳ. *Ad Trallian. cap. xiii.*

Adversaries call for more expresse Testimonies of Holy Scripture ; when these and other seem to be as expresse, as could be given in that Apostolical and Extraordinary State of the Church. Hence in the *Preface* that leads to the *Form and Manner* of performing your Solemnities of this Day ; we are rightly instructed, that “ It is evident unto all Men diligently reading Holy Scripture “ and Antient Authors, that from the Apostle’s time, “ there have been these Orders of Ministers in Christ’s “ Church, Bishops, Priests, and Deacons. We have not, we need not, a more expresse Declaration of the Judgment of our Church for the Scriptural and Apostolical Institution of Episcopacy. (a)

IV.

Fourthly, If we run up to the Fountains of Antiquity ; in the Mother Churches we can trace the Succession of Bishops all along to the time and to the very Persons of the Apostles. *Irenæus* is positive that *Polycarp* was constituted Bishop of *Smyrna* by the Apostles ; (b) and that the Apostles gave the Administration of Episcopacy to *Linus* at *Rome* ; (c) and that other Bishops were those to whom the Apostles delivered their respective Churches. (d) *Tertullian* calls *Corinth*, *Philippi*, *Thessalonica*, *Ephesus*, and *Rome*, Apostolical Sees ; and appeals to a constant Succession in them. (e) And even *St. Jerom* carries up the Chain of Bishops in *Alexandria* to

(a) Our Church hath wisely and truly determined, That since the Apostle’s Time there have been three Orders of Bishops, Priests, and Deacons, and in a regular well constituted Church are to continue to the World’s End. *Stillingfleet’s* Serm. on Unreas. of Separation, p. 30.

(b) *Irenæus* adv. Hæres. Lib. III. cap. 3. ---- (c) Apostoli. ---- Lino Episcopatum administrandæ Ecclesiæ tradebant. ---- (d) Habemus annumerare eos, qui ab Apostolis instituti sunt Episcopi in Ecclesiis, & Successores eorum usque ad nos.

(e) *Tertull.* de Prescript. adv. Her. cap. 32. So *Theodore* asserts, that *Epaphroditus* was therefore siled the *Apostle of the Philippians*, because the Episcopal Care of that Church was committed to him. In *Epist. ad Tim.* cap. iii.

to St. Mark himself. (a) Such a Cloud of Witnesses, that they who would make Episcopacy a later Ordinance of Men, are put upon singular ways of Invention for it. St. Jerom, (who to humble the Arrogance of a certain Bishop, and to curb the Insolence of several Deacons, thought fit to exalt himself and his Fellow Presbyters) was the first Writer, who made Episcopal Government an Institution of Humane Policy : And he does it in such a manner, as makes the thing absurd and impossible : For he says, “ That Churches were govern’d by a Common Council of Presbyters, till the People said, *I am of Paul, I of Apollos, and I of Cephas* ; every Presbyter thinking those whom he baptized to be *his Own, not Christ’s* ; then one of the Presbyters was put over the Rest, to take upon him the whole Care of the Church for Peace and Union : (b) All which is a Supposition, that if taken together is inconsistent with it self : And yet he comes out with a *toto Orbe decretum*, when before this Thought of his, no such Decree was ever mention’d, or imagin’d, as far as we can learn. (c) And therefore when some modern Writers have laboured to fix the Time of this supposed Innovation ; they can by no means agree upon any one Period. *Salmasius* is wisely uncertain, whether about

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the

(a) Nam *Alexandria* a *Marco* Evangelista usq; ad *Heraclam* & *Dionysium* Episcopos, Presbyteri semper unum ex se electum in excelsiori gradu collocatum Episcopum nominabant. Ep. ad *Euagr.*

(b) Antequam Diaboli instinctu Studia in Religione fierent, & diceretur in Populis, *Ego sum Pauli, Ego Apollo, Ego vero Cephas*, communi Presbyterorum consilio Ecclesiae gubernabantur : Postquam vero unusquisque eos quos baptizaverat suos putabat esse, non Christi ; in toto Orbe decretum est, ut unus de Presbyteris electus super poneretur ceteris, ad quem omnis Ecclesiae cura pertineret, & Schismaticam femina tolleretur. *Hieron.* in Ep. ad *Titum.* cap. 1.

(c) See the Improbability of this Sudden and General Innovation, shewn by the Learned Dr. *Whitby*, in his Preface to the Epistle of *S. Paul* to *Timus*.

the Beginning or Middle of the second Century. (a) *Blondel* thinks it could not happen before the Year 140. (b) And yet a late learned Author, upon a new Scheme, would ascribe this mighty Revolution to a Colledge of Apostles at *Ephesus* between the Years 105 and 112. (c) They all advance their various Conjectures without any one written Testimony, which could not be wanting, if any of their supposed Facts were true. Hence some of our Adversaries have been so well convinc'd of an Episcopacy coeval with the Apostles themselves; that they only deny it to have been like our Diocesan Form; They would have the *one Bishop* and *one Altar* to be *one Congregation*, and *one Pastor* of it: But this is so irreconcilable to the State of Cities and their Districts, that it has been abundantly proved to be an incoherent and impracticable Notion. (d)

V. But *Fifthly* and lastly, Were we to consider only the *Reason* of the Thing, this alone would persuade us to reverence Episcopacy as the truest and wisest Institution. A *Parity* in Church Officers must have been more apt to kindle Strife and Emulation: On this very prudential Account, the Apostle argues for the *Prophets to be subject*

(a) *Walo Messalinus*, p. 223, 224.

(b) *Apol. pro Sentent. Hieron.* p. 3.

(c) *Henr. Dodwelli Parænesis ad exteros*, &c. § 23. p. 94.

(d) Dr. *Henry Maurice* against Mr. *Clarkson* and Mr. *Baxter*.---- As to our own Kingdom, our own Laws do rightly declare our original Constitution. The Stat. of *Carlisle* 25 Ed. I. and the Stat. of *Provisors* 25 Ed. III. do affirm, that the *Church of England* was founded in *Prelacy* or *Diocesan Episcopacy*. As to the Story of Bishops subject to Abbots and Monks or *Culdees*, of which *Blondel*, *Selden*, and *Baxter* have gloried as an Argument against Primitive Episcopacy in *England*, or at least in *Scotland*: The Matter of Fact is but a Confirmation of Episcopacy; For even those greater Monasteries which were exempt from the Diocesan Jurisdiction, thought it necessary to have a Bishop among themselves, to perform those Episcopal Offices, which the Abbot or Monk, as *Presbyter*, could not presume to do.

ject to the Prophets, the Less in Subjection to the Greater : Why ? because God is not the Author of Confusion but 1 Cor. 14. 32, *of Peace, as in all Churches of the Saints ; i. e. in all Christian Churches. On the same Topick of Reason, he infers, that the Members of our natural Body have their different Offices and Stations, that there should be* 1 Cor. 12. 25. *no Schism in the Body : He applies this Argument directly to the Constitution of the Church, the Body of Christ ; wherein Divine Wisdom made the Inequality, God hath* ver. 28. *set Some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c. And he does with soft Eloquence reprove the Absurdity and the Mischief of a Parity in Ecclesiastical Officers, Are all Apostles ? Are all Prophets ? &c.* ver. 29. Hence *Clemens of Rome* addresses to the Schismatical *Corinthians* upon this very Principle of Peace and Order and Common Good ; says he, “ Let us Men and Brethren observe the Soldiers, how agreeably and readily they obey their Orders: For they are not all Generals or Captains, but every Man in his proper Post executes the Word of his Commander. (a) And therefore *St. Jerom*, when he founded Episcopacy upon some later unknown Decree, confesses the Expediency, and even the Necessity of it, “ That the Seeds of Schism might be so taken away. Nay *Calvin* uses a like way of Reasoning, and makes it “ natural and agreeable “ to the Sense of Mankind, that in every Assembly “ there should be at least a Moderator ; as no Court “ without a Consul, no Bench without a Judge, “ no Colledge without a President, no Society without “ a Master. (b) And again, a late Writer (however singular

(a) Clem. Rom. Epist. ad Corinth. § xxxvii.

(b) Hoc enim fert Natura, hoc Hominum Ingenium postulat, ut in quovis Coetu (etiam si sint equales omnes potestate) unus tamen sit, velut Moderator, in quem alii respiciant : Nulla est Curia sine Consule, nullus Confessus Judicum sine Præatore seu Quæstore, Collegium nullum sine Præfecto, nulla sine Magistro Societas. *Calv. Instit.* l. 4. cap. 6. § 8.

singular in other Thoughts) hath done Justice to this Part of the Argument, by shewing the Wisdom of Providence in establishing this Government of the Church, as best adapted to the ordering of Societies, and the uniting of Churches, as well within themselves, as with one another. (a)

It seems to be for this Reason, that the first Favourers of Presbytery made it a Notion without trying the Practice of it. *Aerius* himself gather'd no Churches out of the Episcopal District : *St. Jerom* did by no means suggest the want of another Decree for abolishing Episcopacy : And when the new Frame of Presbytery was first erected at *Geneva*, it was not an Option, nor immediately a Principle ; it was so great a Necessity, that God must judge of the Excuse. It was the like in other Kingdoms and States, where they Reform'd without Episcopacy, they did not reject it, but rather the Iniquity of the times would not admit it. For as to the setting up a Divine Right of Presbytery, and expelling Bishops of the same Faith and Communion, this could not have been done in that Age, without the blackest Imputation of Schism and Sacrilege. (b) It is some Comfort, that Episcopal Churches are in their own Nature best adapted to a Self-Preservation ; and most likely to be continued or re-establish'd to the World's End : while the Churches of a modern Frame cannot so well stand or recover themselves. Any *Plants which our heavenly Father hath not planted* are the more easily rooted up. Presbytery, when it was here brought in by Sword and solemn Covenant, did before its full Settlement, sink and give way to more Popular Claims and Confusions :
And

S. Mat. 15. 13.

(a) *Henr. Dodw. Parænesis, § 38, 39.*

(b) *Επίσκοποι ης πρεσβυτερι κατα την βαθμον ιεραρχια εις. Concil. Calced. Act. in Binio. Tom. iv. p. 427.*

And those few who are now disposed to wish that way, are I believe conscious of the impracticable Project. (a)

We come now to the *Second General Head*, the *Good Work of a Bishop*; For to the *Office* in the *Text* is joined the *Good Work*, and let them be inseparable.

This *Good Work* does include the extensive Duties of a *Bishop*, and directs him to the *Desire* not of Honour or Profit, but of Usefulness and Service in the Church of God. A Laborious Office, and what the Ancients call'd it a tremendous Burden. (b) The most eminent ways of discharging the *Good Work* were briefly these.

First, By preserving the *Faith* and *Truth* of *Doctrine*; and by suppressing all Heresies and Errors. The great Duty of those whom the Holy Ghost made *Επισκόπους* Bishops in *Asia*, was to watch against the grievous Wolves, i. e. the Hereticks, and the Speakers of perverse Things. A great Reason of St. Paul's appointing *Timothy* to abide Governour of the Church of *Ephesus*, was to charge Men against teaching any other *Doctrine*. The Commission to *Titus* was to speak the things which become sound *Doctrine*; and to reject the Heretick, who would not be reclaim'd by a first and second Admonition. And in the Character of the *Angels* or Bishops of the *seven Churches*, Some are commended for trying the false Apostles, and for hating Deceivers; Others are condemn'd for holding the *Doctrine of the Nicolaitans*; and for suffering Men to teach Idolatry, and seduce the Servants of God.

Hence

(a) What they called the *Holy Discipline* is no where in *England* put in to any Regular Practice; nay the Writers of that Denomination are by Degrees dropping the very Principles of Presbytery; and in their Pleas for Separation are going off to the Independent way.

(b) Τὸ δὲ ὄνομα τῶ το πρῶτον ἐστὶν, καὶ ἐν τῇ ἐκκλησίᾳ ἀναστρέφειν. Zonar in Concil. Ephes. apud Beverig. Tom. 1: p. 110: Opus, non Dignitatem; Laborem non Delicias. Hieron. ad Ocean. Ep. 83. Tom. 2. p. 500.

Hence the Primitive Bishops sent round a Form of their Belief to Neighbouring Bishops, as a Test for being admitted to Communion with them: And soon after, they were called upon at their Consecration to renounce all the prevailing Heresies, and to make a full Confession of the right Faith before their Metropolitan. (a) Our *Saxon* and first *Norman* Bishops drew up a solemn Profession of their Orthodox Belief; and left it on Record as a Testimony against them, if ever they receded from it. (b) By the Rules of our present Establish'd Church, We are happily secured in this Character of Sound and Orthodox Bishops; both by written Professions or solemn Subscriptions made unto our Articles and antient Creeds; and by verbal Declarations renew'd in the most plain and publick Manner. (c) So many Assurances given, that we should not, without an open Demonstration, suspect the contrary of any of our Present Fathers: Much less should we be Captious and Querulous against any of their Writings, and seek out the Arts of imputing Heresy to them; only to traduce our Superiors, and to wound our common Faith. Especially when among those Fathers, many have shew'd their Learning and their Zeal, beyond the Example of any one Age, in defending that our common Faith against the Adversaries on every side. For it is indeed the Bishop's Duty, not only to profess the true Faith, but to assert and maintain it against all unreasonable Gainsayers. This was the special Authority and Care of the Primitive Bishops; and

(a) Concil. Carthag: IV. Can. 1. in *Binio*, Tom. 1. p. 588.

(b) We have several of these Forms remaining in our antient Registers. By an old Provincial Constitution of our Church, the Bishops were to have their solemn Profession read over to them twice a Year. *Lynwood* Provinc. de voto, &c. f. 103. & Concil. Angl. Tom. 2. f. 227.

(c) See the Questions and Answers in the Office of Consecration; *Are you perswaded that the Holy Scriptures contain sufficiently all Doctrine required of Necessity for Eternal Salvation? &c.*

and so Happy is the Constitution of our own Church, that the Bishops have a Legal as well as Apostolical Right of Proceeding against Heretical Talkers and Writers; not indeed with Prisons and Flames; yet with the Christian Methods of Admonishing, Rebuking, and Rejecting. Some Examples of this wholesome Discipline have been lately given; and alas! there is Occasion for making more Examples.

For *Secondly*, another *Good Work* of the Bishop is to keep up Discipline and Order, by reforming and supplying the Excesses and Defects of things and Persons within the Diocese or Charge committed to him. St. Paul prescrib'd some Regulations to the Church of *Corinth* in his Absence, and promised to *set the rest in Order when he should come*. It was for this Reason, that the Apostles were in Travels and continual Circuits, to water the Churches after their *planting* of them: And in remoter Parts, they fixt their Delegates to Episcopize or Oversee the Flocks and the inferiour Shepherds of them; and to *set in Order the things that were wanting*: On this Account of awful Inspection, the Bishops were called the *Eyes of the Church*; (a) and an early Writer would have the Bishop to be *all over Eye*, (b) *to see all things*: And because *this* was impossible, they had their vicarial Supervisers, the Arch-deacons, the supplemental *Eyes of the Bishop*, to discover those Spots and Blemishes, which by the Bishop's Hand were to be cleansed and done away.

This Oversight of the Bishops laid the Foundation of their Spiritual Courts, which were properly called the *Courts of Christianity*, because they medled only with

C Causes

(a) Τῆς ἐκκλησίας ὀφθαλμός. Orat. Imperat. in Concil. Gen. VI. apud *Binius*, Tom. 3. Par. 1. p. 217. (b) Ὁλονόως δὲ ὀφθαλμον πάντα ὁρῶντα *Isidor. Pelus. Ep. 1. p. 149.*

Causes relating to Christian Faith and Christian Morals. The Matters of Tithes, Matrimony, Adultery, Testaments, Bastardy, and Defamation, were not transferred to their Cognisance by the Superstition of Princes, (as some have enviously represented) but were originally in them, so far as they were Cases of Conscience, and of a Spiritual Concern. (a) And when before the Conquest, our Bishops and Counts had their Seat and Court together ; it was not the Practice (as some have pretended) that the Ecclesiastical and Lay-Magistrate had the promiscuous Right of determining in Spiritual and Civil Causes. No! they sate together with a separate Authority ; the Inquisition was first made by the Bishop into Causes of Religion and the Church ; and then by the Count or Sheriff into Breach of the King's Peace, or Trespass on the People's Property. (b) When the Courts were divided, the Bishops were the fitting Judges in their own Courts ; and may I humbly speak it, the Restoring of Discipline can never be effectual, till those Courts are restored to the more full Authority and personal Presidency of the Bishops, assisted by the Learned in the Laws. This Care of all the Churches within his District made it necessary for the Bishop to hold his *Visitations*, which were, no doubt, first holden at the Bishop's own Discretion for Time as well as Place. It was afterward, here in *England*, a Custom, and by Degree

(a) *Curia Christianitatis*, the Spiritual Court. Hence the Rural Dean as Judge of the Court within his own Precinct was called *Decanus Christianitatis* ; and *Justitiam Christianitatis facere* was to give Sentence in the Ecclesiastical Court.

(b) Concil. *Berghamsted* sub *Witbredo* Rege *Cantii*, An. 697. Can. 1. *Libera sit Ecclesia fruaturque suis iudiciis*. Spelm. Concil. Tom. 1. p. 194.

(c) As far as I can find by King *Edward's* Laws, cap. 4. the Bishops did then proceed by the Ecclesiastical Laws, although they sate in the County Court. --- Ecclesiastical Causes were first heard and decided there. Ep. *Stillingfleet's* Eccles. Cases. p. 104.

Degees a Canon, to visit once a Year; (a) till the Bishops being interrupted by growing Cares and Troubles, and especially by expensive Calls to *Rome*, were content to visit Personally once in three Years, yet still Annually by their Delegates; (b) tho' the Proxy did not then exclude the Principal; but Bishops might have then visited, whenever they pleas'd in Person. Our Episcopal Visitations have been kept up with due Constancy; and are no doubt the most effectual when done with most Leisure and Application. What if the Articles of Enquiry were in one Form? (*) But to what Purpose any thing, till Oaths are more regarded. Let me only add, the Decay of Discipline is a general and too just Complaint; but it can never be redress'd without exerting that Authority which remaineth in the Bishops, (c) and wishing at least for an Increase of that Authority: In the mean time, if we labour to diminish it, we help to destroy the remaining Discipline of the Church, and to undermine the ancient Foundations of it.

Thirdly, Another Good Work of the Bishop is to ordain Men to the several Orders of Ministry in Christ's Church. The Priesthood was alway an Honour which no Man dared to take unto himself without being called *Heb. 5. 4.*

III.

C 2

of

(a) Unusquisq; Episcopus Parochiam suam omni anno semel circumeat: *Concil: Calcutb. Anno 717. Spelm. Tom. 1. p. 293.* See also the Council under *Cuthbert A. B. of Cant. Can. 3.* the Constitutions of *Odo A. B. of Cant. Cap. 3.* and a Canon of a Council under *Edgar, Can 3.* and an Epistle of *Boniface to Cuthbert, ib. p. 238.*

(b) Bp. *Stillingfleet's Eccles. Cases. 8^o. p. 102.*

(*) Such a Form was debated and considered and prepared, tho' not agreed upon, in the Convocation 1661.

(c) In all the *Saxon* Councils we find no mention of any Ecclesiastical Jurisdiction, but what was in the Bishops themselves.— Bp. *Stillingfleet's Eccles. Cases, p. 235.* When there came a Necessity of taking in other Persons with a delegated Power, it was still allow'd that *Jure communi* the Jurisdiction was in the Bishop; but *Jure speciali & in Auxilium Episcopi* it might be delegated to others, *ib. p. 243.*

ver. 10.

1 Tim. 4. 18.

2 Tim. 1. 6.

1 Tim. 5. 22.

2 Tim. 2. 2.

Titus 1. 5.

of God : So also Christ glorified not himself, but was called of God. He being sent by his Father, did in like Manner send his Disciples ; and they laid their Hands on others of a good Report ; and succeeding Bishops kept up a Succession of the Evangelical Ministry. So Timothy had received his Gift by the laying on the Hands of St. Paul, with the Hands of the Presbytery ; and therefore he himself was so to ordain others, but with great Caution, to lay Hands suddenly on no Man ; to commit the Office to none but faithful Men : And so was Titus empower'd to ordain Elders in every City, as the Apostle had appointed. It is observable, that no Rules of Ordination are given in any of the Canonical Epistles, but in these two directed to single Governours of Churches ; a good Proof of the Apostle's Meaning, that the Office of Ordaining, and the Trial of Persons to be Ordained, should belong to the Governors of the Church, and their continual Successors : This was the Law and uninterrupted Practice of the Primitive Ages. S. Jerom when he was in the most levelling Humour, is pleased to except Ordination as the Bishop's sole Right. (a) And M. Daille a great Patron of Presbytery confesses, (b) that in S. Cyprian's time, Ordination was strictly and properly an Episcopal Right. This Apostolical Prerogative is happily confirm'd by our wise and excellent Constitution : (c) Nay and the judging and rejecting of incapable or unworthy Persons, is an old Episcopal Right legally preserv'd among us, not hitherto annull'd or restrain'd by any litigious Devices. A weighty Argument for exerting this Right with

(a) Quid enim facit excepta Ordinatione Episcopus, quod Presbyter non faciat ? Hieron. Epist. ad Euagr.

(b) Ordinationem --- Episcopalis Juris esse, fuisse in Cyprianici Seculi Ecclesia confitemur. Daill. de cultu Latin. Relig. Lib. II. c. 12. p. 171.

(c) Artic. of Relig. 23. Can. 8. 33. 34. &c. Stat. 13. Eliz. Cap. 12. § 1. Stat. 14. Car. 2. cap. 4.

with the utmost Care and Circumscriptions: (a) For when once the Holy Orders are obtained, how hard is it to shut out ill Men from the Cure of Souls? Our Prelates have generously endeavour'd to deny Admission (b) to the Illiterate and Scandalous: But alas! the Christian Vertue must often yield to the Legal Necessity.

Fourthly, Confirmation is another Good Work, which seems to have been derived from the Apostles, when they laid their Hands on Lay-Believers, to convey unto them some of the extraordinary Gifts of the Holy Ghost. So when a Deacon had converted and baptized some People of Samaria, two of the Apostles were sent for, to confirm them by Imposition of Hands: for receiving the Holy Ghost. And this Doctrine of the Laying on of Hands being joined with that of Baptisms, seems to argue, that it was a Practice of the Apostles to Confirm Persons in the Faith, whereto they had been before Baptized. St. Cyprian talks of it as a settled Custom in his Time: (c) And St. Jerom too confesses the prevailing Practice. (d) Nay M. Daille under all his Prejudices does agree, that Confirmation was an Apostolical Rite, derived down

IV.

(a) See the Letters of Whitgift A. B. of Cant. to the Bishops of his Province, by her Majesty's Command, to prevent the Admittance of unmeet Men into the Ministry, and not to suffer such as are dissolute in Life to remain therein. Dat. Oxon. 6. September 1586) and the present Archbishop's Circular Letter 1695.

(b) The *Articuli Cleri* under *Edm. II.* de idoneitate Personarum presentatarum ad Beneficium Ecclesiasticum, pertinet Examinatio ad Judicem Ecclesiasticum & ita est hactenus usitatum, & fiat in futurum. — My Lord Coke saith expressly, that the Examination of the Ability and Sufficiency of the Person presented belongs to the Bishop, who is the Ecclesiastical Judge; and in this Examination he is a Judge, and not a Minister, and may and ought to refuse the Person presented, if he be not *Persona idonea*. Coke 2 Instit. p. 632. So in *Speccor's Case* 5. Rep. p. 58. Such was the Opinion of all the Judges in 15. Hen. VII.

(c) St. Cyprian's Epist. lxxiii.

(d) Hieron. ad Lucifer.

to the Bishops in the Age of St. Cyprian, and still worthy to be retained. (a) It was of great Use and Service, till Popery corrupted *this*, as well as all the other Publick Ordinances of Religion, (b) Our Church hath restored it to a Purity and Perfection, if administred according to her strict Rules and Canons. It has been administred of late Years with more Frequency and to greater Multitudes, than in any of the later Ages; and for the most Part with due Solemnity and Care. It is a *Work of the Bishop*, that requires Patience, and Strength, and Time, and Travel; and the greatest Difficulty, that of obliging the Parochial Clergy to prepare and present unto the Bishop such (and such only) as are fit to be *Confirmed*, and then to admit none to the Holy Communion, but those who *have been Confirmed*, or be *Ready and Desirous to be Confirmed*. (c)

V.

1 Cor. 1. 17.

1 Tim. 3. 2.
Titus 1. 9.

There be many other Branches in the *Good Work* of a Bishop; such as *Fifthly*, Preaching and Instructing the People. *This* was esteemed by St. Paul as the chief End and Glory of his Apostolical Mission. *This* was expressly commended unto our Timothy, as it was likewise unto Titus. The Bishop was to *Preach the Word*, to be *apt to Teach*; and to be *able by Sound Doctrine both to exhort and to convince the Gainsayers*. Indeed Publick Preach-

(a) Daille de Confirmat. Lib. II. cap. 8. p. 157.

(b) Popish Confirmation, turn'd into a Sacrament, was administred to meer Infants, even immediately after Baptism. Concil. Angl. T. 2. p. 353. or within a Year after the Birth of the Child, ib. p. 140, 165. Or within two Years at farthest, ib. p. 353, 440. and then with the odd and simple Superstition of providing Fillets to bind their Heads for laying on the Unction; and taking off those Fillets at the Font, and burning them lest they should be used for Witchcraft, &c. See Lyndwood Provinc. f. 19.

(c) See A. B. Whitgift's Letter to the Bishops of his Province to press the Duties of *Catechizing* and *Confirming*, in Septemb. 1591. Reg. Whitgift, Pars 1. p. 181. and the Injunctions of K. William to the Archbishops, &c. Anno Dom. 1694.

Preaching was esteem'd so Episcopal a Duty in the Primitive Chnrch, that it was appropriated to the Bishops, as their peculiar Honour. (a) Our happy Constitution makes it less needful, because the Bishop hath his Li- cens'd Preacher in every Parish; yet still he is *Bishop and Pastor* of the whole Diocese his proper Cure; and whenever he does instruct from the Pulpit, he puts Preaching it self in Countenance; he commands the more full and attentive Audience; he can *reprove, re- buke, and exhort* with greater Authority and more awful Impression, than we private Ministers can do. And here let Envy confess it the Glory of our Church, that her Bishops are eminent in this Talent, and neglect not the use of it.

VI.

Sixthly, Another Good Work of the Bishop is Charity and Beneficence. The Character of a Bishop, as it fol- loweth the Text, is to be of good Behaviour, given to Hospitality, not covetous, of good Report. Hence Timothy had his Instructions to provide for the poor Widows; and to raise a Fund for Distribution in Good Works. And Titus was in all things to shew himself a Pattern of Good Works, and to put Others in mind, to be Ready to every Good Work. Hence the Primitive Bishops were the Stewards of the Church, the Household of God; the Treasurers and Dispensers of all the Alms and Benevolence of their People. (b) And tho' the State of the Christi- an World is now alter'd, yet this Trust of Charity is still

1 Tim. 5. 3.

6. 8.

Titus 2. 7.

3. 1.

Acts 4. 35.

1 Tim. 5. 9.

Acts 20. 35.

(a) This Custom continued in Africa to the time of St. Austin. Pos- sion in vita Augustini, cap. 3. Hence the Homilies or Sermons of St. Chrysostom, St. Ambrose, and those Fathers, who were Bishops; where- as we find none of that Nature ascribed to St. Jerom the Priest, or St. Hilary the Deacon.

(b) See Constit. Apostol. l. 3. c. 2. Concil. Carthag. iv. Can. 14. Concil. Antioch. Can. 25. Tertullian de veland. Virginibus. cap. 9. Cyprian Epist. ad Eccl. Carthag. 34.

still reposed in our Bishops, not only by our Rubrick, (a) but by our Statutes (b) and Common Law. (c) The ordinary Care of the Poor is not indeed into another Channel; but the extraordinary Objects of Charity are multiplying every Day; To provide for the Widows and Sons of the Poorer Clergy; to augment the insufficient Livings; to encourage the Schools of Charity; to propagate the Gospel in Foreign Parts; to help on the Hospitals for decay'd Soldiers and Seamen; These are the standing Receipts of Publick Charity; and the private Occasions are innumerable. And our Prelates must exceed the Primitive Fathers in *This*, that they cannot now draw out of any Common Stock; (d) but must dispende their own Property in such large Shares; that I think, all Men may forbear to envy the Revenues, that are charg'd with such an ample Distribution.

IV

VII.

But *Seventhly* and Lastly, the compleating *Work of a Bishop* is his Holy Life, and Good Ensamble to the Flock. The first and best Comment on the Text is what is immediately subjoin'd to it, *A Bishop then must be blameless, &c.* and in the 7th Ver. he must have a good Report even of *them that are without*, lest he fall into Reproach, and *be made a Scape* into the Snare of the Slanderer and Railer,

(a) Last Rubrick after Communion Service.

(b) Act of Charitable Uses 43. Eltz. cap. 4. The Commission is to be first directed to the Bishop of every several Diocese and his Chancellor;—*The Act not to be any way Prejudicial or Hurtful to the Jurisdiction of the Ordinary.*

(c) If a Bishop celebrate Divine Service in any Parish of his Diocese, he may require the Offering of that Day. Hobart Rep. Case of Colt and Glover 2p. 1442. 10 William 3. 1715. The Homilies or

(d) Tertullian mentions the *Deposita Pietatis* which were the voluntary Oblations of the People deposited in the Hands of the Bishop. Tertull. Apolog. c. 39. And St. Cyprian means this common Bank of the Church, out of which were taken the *Disbursements mensuræ*, and the *Sportula*, *Stipes*, *Oblationes*, &c. i. e. Maintenance for the Clergy, and Provision for the Poor. St. Cyprian, Epist. 34, 64, 66, &c.

er, of the *Incarnate Devil*, which I take to be the Sense of the Phrase in this Place, and in that other, *2 Tim. 2. 26.* In short, the whole Pastoral Charge of *St. Paul to Timothy* was given to this End, that he might know how to *behave himself in the House of God, by exercising himself unto Godliness*, and being an *Example of the Believers*, in *Word*, in *Conversation*, in *Charity*, in *Spirit*, in *Faith*, in *Purity*. It was for this Lustre of Piety and Virtue, that the Primitive Bishops were called the Stars and great Luminaries of the Church. God hath reserved us to the Times of Liberty and Libelling our Betters, wherein many have been seeking occasion to defame and vilify our Spiritual Fathers; and yet I do not remember that any Impiety or Immorality hath been in earnest objected to them. The one or two that could alone be judicially accused, were not spared: For there ought to be no Exemption from the Discipline of the Church; and why should any murmur at the Legal Exercise of it?

To conclude with a few Inferences.

First, Let us bless God for the Excellence of our own Constitution, which is as near to *that* of the Apostolical Churches, as Time and Place can possibly allow. Let us bless God, that our Bishops are redeemed from Subjection to a Foreign Prelate, and are in the State of Liberty confirm'd in the first General Council, as an antient Custom, to be Suffragans only to their own Metropolitan. That no Oath is required at their Consecration (a) inconsistent with Duty and Allegiance to their

I.

D Natural

(a) *K. William Rufus* protested against *Anselm*, A. B. of *Cant.* for introducing an Oath of Obedience to the Pope; *Protostatus est illum nequaquam fidem quam sibi debebat, simul & Apostolica sedis obedientiam, contra suam voluntatem posse servare: Eadmer. Hist. Nov. p. 26.* Yet this Oath of Subjection to *Rome* was taken by the *English Bishops*, till *Cranmer* protested against the Sense of it, in 1533:

Natural Prince. That we have no longer any Bulls, Palls, and other expensive Wares from *Rome*, to oppress, enslave, and exhaust a Nation. (a) That the Validity of Orders is not now resolved into the Intention of the Ordainer, which would make it impossible for us to depend on a Succession of Lawful Clergy. That we have now no Mock-Fathers without Families, or proper Sees belonging to them; no *Titular Bishops*, contrary to the very Nature of Government, as well as to the Canons of the Primitive Church. (b)

Nay let us bless God, that we are reformed from the imperfect Beginnings of our Reformation: That we need no Licenses or Commissions taken from the Civil Power to execute the Episcopal Office. (c) That the Process in making and ordering our Bishops is more Regular, than the Jealousie of those times would at first allow. (d) That Ecclesiastical Courts and Acts need not to be holden and made in any other Name, than that of the pro-

(a) Cardinal *Richlieu* in his Political Testament complains, that as to the Bishops in *France*, the Charges of the *Regale*, of their Bulls, and other Burdens upon them, usually eat up the three first Years Revenue of their Bishopricks; So that it is the fourth Year, before they can receive any thing for themselves, to maintain them upon their Bishopricks, and enable them to reside in them. Part II. Cap. 2. § 4.

(b) The Sixth Canon of the Council of *Calcedon* prohibits all *Absolute Ordinations* (i. e. such as are made without a Title) and excludes all who are so ordain'd. See *Dr. Prideaux's Learned Discourse of the Validity of the Orders of the Church of England*, 4to. p. 82.

(c) As not only under *Ed. VI.* but under *Hen. VIII.* the Bishops were constrain'd to take, both Popish and Reform'd; and the Necessity for it was then great, to stop the Pretension of deriving all Power from the Pope of *Rome*.

(d) Stat. xxxi. *Hen. VIII.* cap. 9. and Stat. i. *Ed. VI.* cap. 2.

proper Ordinary. (a) That the Revenues of the Church are less subject to the Arts of Alienation and Spoil. (*) That Ecclesiastical Commissioners can no longer receive a Temptation to Arbitrary Power. In short, the Excellence of our present Constitution is so visible, that the Reformed Churches abroad begin more and more to admire it : (b) Our better sort of Dissenting Brethren draw nearer to it : And under the faithful Protection of it's Royal Nursing Mother, and the Legal Dependence on a Protestant Succession, nothing can threaten any Danger to it, but our own Sins and Follies, which God forgive and reclaim. Bless we God, and be Thankful and Quiet.

But *Secondly*, let us hope and pray, that whatever Addition can be made to our Happiness, God in his Time will add those Things unto us.

II.

In the Churches of *Corinth* and *Crete*, planted by an Apostle, there were some things wanting to be afterward *set in Order* : and where is Perfection but in the Church of the First-born in Heaven ? May we not wish for some little suppletory Offices to our excellent Liturgy, especially for admitting Converts, and reconciling Penitents, to our Faith and Communion ? May we not desire

1 Cor. 11. 34.
Titus 1. 5.

D 2

a

(a) See the Judges Opinion concerning Ecclesiastical Jurisdiction exercised by the Bishops in their own Name, dat. 1 July, 1637. and the King's Proclamation thereupon declaring the Proceedings of his Majesty's Ecclesiastical Courts and Ministers to be according to the Laws of the Realm, dat. 18 Aug. regn. 13. and Bp. *Sanderson's* Episcop. not Prejud. &c.

(*) See Stat. 1. Jac. I. cap. 3. against the Diminution of the Possessions of Archbishopricks and Bishopricks, &c.

(b) See Bp. *Carlton's* Account of the Attestations given to Episcopacy in the Synod of *Dort*.— The Judgment of Dr. *Abraham Scultetus* Professor at *Heidelberg* concerning the Divine Right of Episcopacy. Lond. 4to. 1641. — M. *Deodate's* Letter to the Assembly of Divines, 4to. 1647. — The Letters of Monf. *le Moyne*, de *L'Angle* and *Claude* at the end of Dr. *Stillingfleet's* Unreas. of Separat. 4to. The Testimonies in M. *Durelli* *Vindicie Eccl. Ang.* To which might be added many Letters lately sent from the most eminent Divines of the Foreign Reformed Churches.

a Reformation of the Ecclesiastical Laws, in some such Method as the Wisdom of the Legislature more than once directed? (a) In the mean time, may we not expect, that our Book of Canons having been legally confirm'd, should be allow'd in all Courts to be so far legally Binding? (b) For this was a Principle in our Antient Constitution, that the Law of the Church was in Spiritual Matters the Law of the Land: And it must be so, where any Government will admit of the Christian Distinction into Church and State. And may we not desire, that the Admission of Clerks to the Cure of Souls were left somewhat more to the Conscience of the Bishop? And that Suspension and Deprivation, in notorious Causes, might have their due Process and Effect, without the Multiplicity of Prohibitions and Appeals? (c) That the Censures and Absolutions of the Church may be restor'd to the Cognisance of the Bishop; that Penance with the Commutations of it may be under his Direction; (d) and

(a) Stat. xxviii. Hen. VIII. cap. 15. and xxxv. Hen. VIII. chap. 16. and Stat. 3, 4. Ed. VI. chap. 11. *Reformatio Legum Ecclesiasticarum ex Auctoritate primum Regis Henrici. VIII. in choata, deinde per Regem Edwardum VI. provecta, &c.* 4to.

(b) The Lord Chief Justice *Vaughan* doth acknowledge, that the Antient Canon Law received in this Kingdom, is the Law of the Kingdom in such Cases. *Vaughan Rep.* p. 132. and that a Lawful Canon is a Law of the Kingdom, as well as an Act of Parliament. And that Canons made in Convocation by Royal License and Assent and authorized by the King's Letters Patent, according to the Form of the Statute 25 H. VIII. cap. 19. are Canons warranted by the Act of Parliament, and such are the Canons of 1603. *ib.* p. 327. See *Ventris Rep.* 2. p. 42. *Moor Rep.* p. 783.

(c) The Judges declared the Deprivation of the Clergy for not conforming to the Canons to be Legal. *Moor Rep.* 755.

(d) *Presbyter Episcopo inconsulto non reconciliet Pœnitentem.* Concil. Carth. 3. cap. 32. In 1533. Dr. *Aylmer*, Bp. of London, procured Letters from the Privy-Council to the High Commissioners Ecclesiastical, to enforce an Order taken by the Bishops of the Realm in the last Convocation at the last Parliament, that no Commutation of Penance should be made without acquainting the Bishop with it. *Strype's Life of Bp. Aylmer*, p. 107: See the Injunctions of K. William, 1694.

and that in some Cases Contumacy might be punish'd without the last Resort to Excommunication. (a) That the Power of Suppressing Vice and Immorality could regain it's proper Seat, the Discipline of the Church; and so encourage the worthy Endeavours for a Reformation of Manners. (b) That the repairing of Churches and Chapels might be more effectually enjoined by the Ordinary, without vexatious Interruption. (c) That the Exemption of some Places from Episcopal

(a) On July 23. 1610. K. James in Answer to certain Grievances complain'd of to his Majesty by the Commons in Parliament saith thus--- IV. By occasion of the Conference at *Hampton-Court* in the Beginning of our Reign, and upon some other Complaints, our Clergy by our Direction made a Constitution with a Condition, which we confirm'd, wherein they shew'd themselves very willing to forbear the Censure of *Excommunication* for *Contumacy*, where the original Cause was of no great Weight and of private Interest: So as there might be a Law made, whereby Contumacy in such Cases might otherwise be sufficiently punished. And accordingly they caused a Bill to be drawn for that Purpose, and exhibited unto the Lower House, which found no Passage there. Nevertheless when such a Bill shall be hereafter agreed upon, &c. we shall give our Royal Assent,

(b) In 1548. 2, 3. *Edw. VI.* A Bill was brought in for exercising Ecclesiastical Jurisdiction in the suppressing of Vices and Immoralities; the Temporal Lords were jealous of putting Power in Church-Men's Hands, because they apprehended that the greatest part of the Bishops and Clergy were still Papists in their Hearts, and would employ that Power against those who favoured the Reformation. B. *Burnet's Hist. Ref.* P. II. B. 1. p. 96. Yet in the next Parliament two several Bills were brought in to give the Bishops Power to suppress Vice and disorderly Living, which were laid aside on a Pretence of reviewing the Ecclesiastical Laws, ib. p. 141.--- See the present Archbishop's Circular Letter in 1699. § 6.

(c) See a Proclamation of K. Ch. I. for preventing the Decays of Churches and Chappels for the time to come, by using the Power of Ecclesiastical Courts, *not to be interrupted* by the too easy granting of *Prohibitions*. Given at *Hampton Court*, 11 October 1629.

pal Jurisdiction might be thought fit to be reform'd, as well as the communicating some Episcopal Rights to inferiour Prelates; both which were the Inventions of Popery, and must appear to be the Remains (a) of it. That Schools and the Teachers of them may be under the more profess'd Guidance and Authority of the Bishop; and that a Licence may be thought requisite to open a Publick School; when it has been so for many Ages, by the Customs of the Church acknowledged and confirm'd by the Statutes of the Realm; (b) and when the taking away that Right would detract from the Royal Supremacy, as well as endanger the Peace and Truth established among us. That to make the Knowledge of a large Diocese more easy, Rural Deans were appointed, and well employ'd in the respective Deaneries, as our Primitive Constitution did require, (c) and as our Reformation did intend. (d) That Arch-dea-

(a) In the Beginning of the Reign of Q. Elizabeth, a Bill was brought in that all and singular exempt and peculiar Jurisdictions of the Sites of Monasteries may utterly, from henceforth, cease and be extinguished, and that it may be lawful for the Bishop of the Diocese where such exempt Places are, to assign and limit of what several Parishes the same Places shall be. *Synodalia* M.S. in Bibl. Coll. Ben. *Cantab.*

(b) See Letters from the Lords of the Council to the A. Bp. of *Cant.* for enquiring after and suppressing *Irregular School-Masters*, to be referr'd to the Examination and Censure of the Bishop; with Articles on the said Letters. *Reg. Grindal.* A. Bp. *Cant.* M.S. f. 205. See Stat. 2. *Hen. IV.* cap. 15. and all the other Acts which mention Schools, do grant and suppose them subject to the Care and Power of the Ordinary.

(c) See a Discourse on this Subject in *Paroch. Antiq. of Ambrosden*, &c. 4to. p. 632.

(d) *Reformat. Legum Eccles. de Ecclesia & Ministris.* cap. 5. de Archipresbyteris five Decanis Ruralibus. This Discipline of Rural Deans was recommended in a Speech by the Lord-Keeper Sr. *Nic. Bacon* at opening the Parliament 8. *May.* 1572. 14. *Eliz.* See *Deves Journal*, p. 194. It was propos'd by Bp. *Hall* as the best Method of restoring Discipline in the Church of *England*; Bp. *Hall's Works* Vol. III. p. 547.

deacons may be more effectually made the Eyes and Watchmen of the Bishop; may be called in to examine and to present fit Persons to be ordained; and may give Account of their Visitations to the Bishop, the Bishop to the Metropolitan, and he to the Supreme Governor; as was once a commendable Practice. (a) In short, if some of these or better Regulations were made, beginning, suppose, in Ecclesiastical Synods with Unity and Peace, and ratified with full and sufficient Authority of the Civil Powers; It would be a great Honour to our Holy Religion, and an additional Strength and Beauty to the whole Frame of our Constitution in Church and State.

Therefore *Thirdly* and Lastly, let Reverence and Obedience be paid to our Spiritual Governors, for the Sake of Conscience, as to Fathers, especially by their more immediate Sons the Clergy, It seem'd to aggravate the Persecutions of the Primitive Church, that St. *Cyprian* was forc'd to complain, how "The Presbyters
"Contempt of their Bishop was the Rise of Heresies
"and Schisms. (b) And it seem'd to portend the late Rebellion and Confusions in this Church and Nation, that just before those unhappy Times, an eminent Preacher, in an excellent Sermon asserting the *Authority of the Church*, made one Head of his Discourse to bear this

III.

(a) See in Hist. of the Troubles and Tryal of A. B. *Land*, the Annual Accounts of his Province presented to the King.

(b) Inde enim Schismata & Hæreses abortiæ sunt & oriuntur, dum Episcopus qui unus est & Ecclesiæ præest, superba quorundam presumptione contemnitur. S. *Cypr.* Epist. 66. He complains of those Presbyters who did not *Episcopo honorem sacerdotii sui et Cathedra reservare*. L. 3. Ep. 12—Hinc ad Schismata profilitur, dum obtruncatur Sacerdotibus, dum Episcopis invidetur, cum quis aut queritur non se potius ordinatum, aut dedignatur alterum ferre Præpositum. *Cypr.* Tract. de Zelo at Livore.

this Title, *Disobedience to Church Governors begins at the Clergy.* (a)

We desire, we hope better Things. At our Ordination we solemnly engage, that we will reverently obey our Ordinary, and other chief Ministers unto whom the Government and Charge is committed over us. And in Truth, if we desire a Respect from our People, we must pay a Veneration and due Submission to our Bishops. For as when our Legal Monarchy was dethroned, our Nobles were soon debased, and our ancient Gentry were loosing all their Distinctions of Birth-right: So in our lawful Hierarchy, to depress the Bishops will so far naturally degrade the inferiour Orders. My Reverend Brethren, we teach the Multitude to revile our Persons, and to despise our Holy Function, if we insult our Spiritual Governors, or offer to detract from their accustomed Rights and Preheminences. O my Brethren, let Piety, Humility, Charity, and Peaceableness be the Ornaments of our Ministry, and the Supports of our Church, in these and in succeeding Times, even to the Coming of the *Great Shepherd of the Sheep, the Shepherd and Bishop of our Souls*; to whom with God the Father and the Holy Spirit, be devoutly ascribed all Power and Glory now and ever. *Amen.*

(a) Visitation Sermon by Mr. Samuel Hoard, entitled, *The Churches Authority asserted*, preached at Chelmsford, 1634. 4to.

FINIS.